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cate them more or less accurately. All this took place a dozen years ago, yet I was on many occasions shown the ragged remains of these "shop dresses" together with the home-made copies proudly exhibited for my critical judgment.

Babies and small children usually wear nothing at all. Some time before puberty both sexes don small loin cloths, usually bits of rag suspended between the legs from strings around the waist. (Plate 10, *a*.) The sexual differentiation in the manner of wearing the loin cloth, practised by the elders, is also recognized in the garb of the children. Near the mouth of the river several women have made dresses for their small daughters and romper suits for their little boys. The wife of Alec, my interpreter, whose home is at Kariako, is perhaps the outstanding matron in this respect.

The adult types of raiment are donned with the appearance of the physical changes accompanying puberty.

Ornament. A variety of ornaments made of cotton, beads, nut shells, insect wings, and small animal bones are donned by both sexes on special occasions. The men wear a long necklace called the kasuru kapuru, made of beads and cotton. It hangs down the back and at its end has a pendant tassel of beads or iridescent beetle wings. Men also wear a short plain necklace of cotton fringe, called moruren. The incisor teeth of leopards, wild hogs, and rats are especially prized for necklaces. They are strung on kraua cord to form short necklaces of the choker variety as well as longer types (Plate 12, *a*). If possible the teeth of only one animal are strung on a necklace, but this rule is not invariably followed. Pendants consisting of strings of seeds and cotton tufts are frequent (Plate 12, *b*). Wristlets are worn by the men; they are usually made of a woven band of homespun cotton with a fringe of china beads of various colors. In other cases they are woven from nibi fiber, the material used for making basketry (yame akundenana, bead bracelet). Men frequently wear armlets just above the elbow; these ornaments (yapesepuru) are braided from nibi fiber to make a thin band about one quarter of an inch wide; in some cases small fiber rings are suspended from the armlet. A man frequently wears two or three yapesepuru on each arm; it is said that these bands steady the arm muscles of an archer. In the villages around the head of the Barama many of the men wear ligatures (tsepu) above and below the calf of the leg; such a

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881 841 **The Family.** With the advent of puberty the Carib boy and girl enter a period of experimentation and education by experience, which eventually leads to marriage. No rites mark the puberty of boys, but girls on the occasion of their first menstruation are secluded in one corner of the house. A small room is constructed for this purpose, shutting off the rest of the dwelling by partitions of manicol leaves. The girl, during the few days of her confinement there, is allowed to eat only cassava and water. Her hair is bobbed to the level of her ears, and her head and face covered by a cloth. During this time she is advised in an informal way, by her mother and other older female relatives, on female hygiene. She is also advised on the behavior and duties becoming to a wife, although instruction in marital duties is not confined to this time alone. No formal rites of a religious or magical nature are performed at this time. Opportunity is simply taken at this impressive physiological crisis in the girl's life to impress upon her certain facts which all married women should know. The technique of the sexual act is explained in some detail, care of the body during the menstrual period is described, and the restrictions placed upon women at menstrual periods are outlined. A special loin cloth of the usual pattern, but which is worn only during menstruation, is prepared for the girl. The girl is told that during her period a woman is not allowed to eat meat, to prepare food, or to touch a man's hunting implements. She must remain in her hammock, and is allowed only to spin cotton. A man who eats food prepared by a woman during her period will never be well, and bad luck will attend his hunting efforts if a menstruating woman touches his weapons.

836 For several years following puberty the young people of both sexes carry on a certain amount of sexual experimentation. Usually at sprees, when the rules of decorum are somewhat relaxed, the unmarried boys and girls sleep together as a matter of course. They are encouraged by their elders, who compose songs and jokes upon the subject, and arrange to make such activities more or less convenient. [574] A young man visiting a strange settlement is usually provided with an unmarried girl, toward whom he may direct his advances, and, as a part of the social dance which accompanies drinking, all of the women make joking advances to the unattached men. There is sometimes a certain amount of rivalry